THE VVORKES OF *MERCY*, BOTH CORPORALL, AND SPIRITVALL.

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Mercies Workes corporall.

TO feede the Hungry.
To giue drinke to the Thirſty.
To clothe the Naked.
To ranſome the Captiues.
To harbour the Harbourleſſe.
To viſit the Sicke.
To bury the Dead.

Mercies Workes ſpirituall.

TO correct the Sinner.
To inſtruct the Ignorant.
To counſell the Doubtfull.
To comfort the Sorrowfull.
To beare Wrongs patiently.
To forgiue all Men.
To pray for others, euen our Enemies.

To the truly Noble in Vertues (the perfection of Nobleneſſe) the moſt Illuſtrious Honor of his *noble Houſe and Name,*

The Right Honourable,

John Earle of *Bridgwater*:

This Sacred Poem is moſt humbly conſecrated, as a Teſtimony of his eſpeciall loue and ſeruice,

BY

Your Lordſhips faithfull honorer,

RAPHE CRANE.

THE AVTHORS PREFACE.

THe Citie had my Birth, my Father (free
Of a much fam'd, & royall* Company)
With good esteeme bore offices of worth:
My education past, I then went forth,
And tride the Aire of diuers noble Counties,
There tasted some free fauours, gen'rous bounties.

* Marchant-Taylors.

The Authors Preface.

Much variation *I haue had ſince then*
With one bleſt Gift, A Ready Writers Pen,
(The vſe whereof (without vaine-glory told)
Is not extinguiſh'd yet, though I am old.)
Firſt was I ſeuen yeares Seruant, painfull Clarke,
Vnto a Clarke *o'th'* Counſell, *and did marke*
Within the circuit of thoſe hopefull yeares,
The goodneſſe *and* nobilitie *o' th'* Peeres,
Thoſe reuerend Lords, *thoſe* Counſellors of State,
Vpon whoſe vertues *I muſt meditate*
While I haue breath; and praiſe while I am able,
Each gracious * Second *of that* honour'd Table.

* Cl: of the Counſ:

And

The Authors Preface.

And (as a thankefull Riuer, *that doth ſend*
His Tribute *to the* Ocean) *I commend*
One ſpeciall Sacrifice (*with heart ſincere*)
Vnto his worth whom I call'd Maſter (there.)
That (hapleſſe) thence *I ſlipt, (wanting firme hold)*
I only ſigh the fate, but leaue't vntold.
The Signet *and the* Priuie-Seale *was next,*
(*Thoſe deare* Colleagues) *who giue me for my Text*
A Field of honour, *and ſhall be my Song,*
Whilſt Fame *a Trumpet hath, or I a Tongue.*
Some gentleneſſe from thence *I ſtill poſſeſſe,*
Which makes their goodnes *more, my* ſorrowes *leſſe.*

To

The Authors Preface.

To th' Tribe of Leuy *(heauens chiefe* Miracles)
I haue done ſeruice, writ their Oracles;
Which ſo diuine Inſtinction doth infuſe,
(For their bleſt ſakes) Ile make my Soule their Muſe,
And pray with the beſt power my zeale affords,
All happy Gifts, to crowne their ſacred words:
The Holy Ghoſt, *in* Clouen Tongues *and* Fire,
Deſcend on them, when they good things deſire.
But moſt of all doth my luborious hand
'Mongſt the renown'd and learned Lawyers *ſtand*
A Monument; each Office, *and each* Court
Vouchſafing me ſuch matter of Report,

That

The Authors Preface.

That if my voice to th' vtmoſt world could ſtretch,
Eu'n thither ſhould their fames and honours reach.
And ſome imployment hath my vſefull Pen
Had 'mongſt thoſe ciuill, well-deſeruing men,
That grace the Stage *with* honour *and* delight,
Of whoſe true honeſties I much could write,
But will compriſe't (as in a Caske of Gold)
Vnder the Kingly Seruice *they doe hold.*
Should there be here a harſh obiection caſt,
Why (hauing tride ſo many wayes, and paſt
So many places) All, or none of theſe,
Could me eſtabliſh: (oh) let them but pleaſe

The Authors Preface.

To note what I haue heard ſome Merchants *ſay,*
That what they'ue got on Land, they'ue loſt at Sea;
'Twill ſtop the current of that crook'd conceit,
And light vnto conſtructions farre more ſtreight:
For ſo (God knowes) haue I by Stormes and Floud
Of Time and Sickneſſe, loſt my Land-got good.
Loe, this hath beene my lifes ſad Pilgrimage,
Vnto this houre (the Euening of my Age)
Citie *and* Countries *I haue ſeene, and* Court,
And in them ſome of each degree, each ſort,
Of each Sex *too (for eu'n my willing duties*
Reflected haue vpon ſome Female Beauties.)

To

The Authors Preface.

To whom my Soule *hath vow'd ſuch deare affection,*
I ſhall not giue it ample ſatisfaction,
If Deaths darke-night, *my* ſight-depriued eyes,
A ſhaking hand, *or ought elſe ſhould ariſe,*
Ere I had conſecrated (with my Name)
Some ſpeaking honour *to their* liuing Fame.
And 'mongſt all them, whom I haue (thus) obſeru'd,
You *ſtand in a chiefe place, and are (thus) ſeru'd:*
True worth *will nev'r eſteeme't a* wandring Shift,
For a poore man, in a poore well-meant Gift,
To tender his hearts-zeale; *but take't aright,*
As Chriſt *accepted the* poore Widowes *Mite.*

Doc

The Authors Preface.

Doe you but ſo, and of the Leapers *ten,*
Ile be the Tenth, *and humbly come agen,*
And pay my vowes, *and in* a way more knowne
Sing double honour *to your* vertues *ſhowne.*

The humbly deuoted,

R. CRANE.

The Works of Mercy,

Both

Corporall and *Spirituall*.

MAn of polluted lips, dar'ſt thou aſpire
So high a Worke? Call for celeſtiall fire:
Inuoke ſome holy hand to guide thy pen,
Some circumcized heart, to teach thee; when
Thou but conceiu'ſt a verſe, ſett'ſt downe a line,
Sigh for thy ſtate, weepe for thoſe ſinnes of thine:
Thoſe Actuall ones, that *Iuſtice* haue cald downe,
And made th' Almightie with an angrie frowne
Fright *Bleſſednesſe* from thee, making thy life
A Vale of miſerie, a Den of ſtrife;
Scarce ſuffring thee, in almoſt ſixtie yeeres,
See ought but dangers, miſchieſes, *debts*, and feares;
Laying on thy Soule ſuch heauineſſe, ſuch woe,
As, but his *Mercy* helpe thee, thou muſt goe
(And ſpeedily) vnto a Graue, forlorne,
Wayling, and wiſhing thou hadſt neu'r beene borne.

Alas,

Alas, but what am I, that he ſhould daigne
In his abundant Grace, to raiſe againe
Me (groueling earth) that in confuſion lies,
Not daring to his Throne erect mine eyes?
O my deiected Spirit, rowſe thy ſelfe,
Be not with cares (as worldlings are with pelfe)
Wholly be-numm'd: thy God (benigne, and good)
Knowes eu'n for thee, thy *Sauiour* ſhed his bloud:
Be thou but penitent, and he will ſmile;
Waſh thee with Teares, and he with ſacred Oyle
Will cheere thy lookes, and thou ſhalt cleerely ſee
The louing kindneſſe he intends to thee.
The Scales are falne already: I behold
Diuine Infuſion (happy man) am told
That his bleſt *Prouidence* (neuer forſaking)
Did firſt excite thee to this Vndertaking:
He bids thee write; relie on him, and ſend
Thy prayers vp, and he will fairely end
This thy deſigne, and thou ſhalt comforts finde,
Both to thy trauaild life, and troubled minde.
Lead by this *Fiery-Conduct* (this darke night)
Loe thus I wander, (hopefull *Iſraelite*)

MERCIES FIRST WORKE CORPORALL:

To feede the Hungrie.

WEll may this Worke ('mongst all true Christians blest)
Be plac'd as a Fore-runner to the rest;
By night the Pillar, and the Cloud by day,
By which all Mercies *Workes may finde their way:*

Mercies first Worke

To feede the Hungrie.

For the ſharpe ſting of Hunger *to aſſwage,*
Being an affliction that feeles greateſt rage,
Off-ſpring of Famine, that, of Plagues the third,
Threatned for ſinne, in the moſt ſacred Word,
By how much it appeares the bitt'rer griefe,
The fairer Mercie *ſhines in the reliefe:*
Then, to giue Bread, implies Gods worke in heauen,
Since Chriſt (*the* Bread of life) *was to vs giuen,*
When we had ſtaru'd Soules: dutie bindes vs then
To comfort the neceſſities of men:
And while w' haue time our charitie muſt be ſhowne,
Not leaue it to be done after wee're gone,

By

Corporall.

To feede the Hungrie.

By the ſlow bountie of anothers aid,
Who perhaps too, by thy example ſwaid,
Will part from nothing till his dying day,
So may thy Goodneſſe be loſt euery way,
And toſt from ones Truſt to anothers care,
Till there be nothing to truſt to but Aire.
Chriſt *is the* Bread of life; *Dole then at death*
Is but dead charitie: whilſt God giues breath,
Be thou a giuer to thoſe ſtand in need,
And with thine owne eye ſee the hungrie *feede:*
Then on the next thou canſt not chuſe but thinke,
Feeding the Staru'd, *thou'lt giue the* Thirſtie *drinke.*

Mercies first Worke

To feede the Hungrie.

So by one ſtep of Mercy, *thou'lt aſcend*
To the full height of goodneſſe in the end:
Climbing the Corporall Workes, *there will appeare*
Then Iacobs Ladder (*the* Spirituall) *cleere.*

MERCIES

MERCIES SECOND VVORKE CORPORALL:

To giue drinke to the Thirstie.

ANother raging enemie, like the first,
Sets vpon man (afflicted) and that's Thirst,
Terror of Surfets, and that plague has fell
Vpon full bowles; witnesse that wretch in hell,
(Who shewes the torment best) when all his song
Was but for one poore drop to coole his tongue:

To giue drinke to the Thirſtie.

But Chriſt, *that ſets reward to him that giues*
But a poore cup of water, *and releeues*
His Chriſtian brothers want, his thirſt t' appeaſe,
Held it too deare for that rich Gluttons eaſe.
What charitie can leſſe, then to afford
A cup of water? *Yet with* Chriſt *thy Lord*
It has a rich acceptance: which ſhewes plaine,
Mans pooreſt Almes are not beſtow'd in vaine.
Marke but the Bleſſings that are ſhowr'd from heauen
On this (the feebleſt bountie can be giuen)
The Lord ſhall ſatisfie thy ſoule in Drought,
Make fat thy bones, thy courage bold and ſtout,

And

Corporall.

To giue drinke to the Thirſtie.

And like a watred Garden thou ſhalt grow,
Nay like a Spring, whoſe waters euer flow.
Thy Barnes ſhall cracke with plentie for the firſt,
For this, thy Preſſes with new wine ſhall burſt.
Here are two Steps: if thou canſt get ſo farre,
I know thou'lt cloath Need *when thou ſeeſt it bare*

MERCIES THIRD VVORKE CORPORALL:

To clothe the Naked.

HE that did first vncouer Nakednesse, (blesse
Had the first curse from man, whose tongue did
At the same instant his two other Sonnes,
In whose acts the first modest Storie runs.
We're taught by Gods Law, we should not with-hold
Our brothers garment, (his defence from cold)

And

Corporall.

To clothe the Naked.

And call'd his couering: *which inſtructs vs ſtill*
How well this worke is pleaſing to Gods will,
To clothe *the* Naked: *To incite vs more*
To this moſt ſeemely Mercy to the poore,
The Lord himſelfe the firſt example ſhow'd
On our firſt Parents, whom he (naked) cloath'd.
Humanitie inſtructs vs to this care,
And creatures that no name of Reaſon beare:
That gentle Bird (*tender and kinde to man*)
Seeing the bareneſſe *of a Chriſtian,*
Will couer *him ore with leaues before it reſt,*
Then ſing a dirge vpon his moſſie breſt.

Who

Mercies third Worke

To clothe the Naked.

Who can ſo dull a Charitie profeſſe,
But will, of all wants, pittie Nakedneſſe?
If nothing ſtirre him vp, this only can,
He ſees his firſt Shame in an Vncloath'd man.
That thought I hope will raiſe him to this deed,
To which, being mounted, he will ſtill proceed;
And hauing got three ſteps vp, he will ſee
In what diſtreſſe and wants poore Priſoners *be.*

MERCIES FOVRTH VVORKE CORPORALL:

To ranſome Captiues.

THe more the charitable man proceeds,
Flow greater miſeries to meet his deeds:
If he looke now with Mercies *melting eye*
Into the Gaoles where wretched Priſoners lie,
Foure miſeries ioyn'd in one he there ſhall ſee,
Hunger, Thirſt, Bareneſſe, and Captiuitie:

Mercies fourth Worke

To ranſome Captiues.

He then that truly cleeres this combinde griefe,
Fairely ſets off foure workes in one reliefe.
This (amongſt all afflictions) moſt extends,
When man lies lock'd both from his meanes & friends:
Sure, from th' infernall Lake 'twas firſt deriu'd,
For ſo, loſt-Soules lie of all ioyes depriu'd:
'Twas the moſt cruell puniſhment indeed
That euer was deuis'd to vex true Need;
To make Neceſſitie more helpleſſe; Want
More miſerable; Scarcitie, more ſcant:
As who ſhould ſay, Wee'll inuent plagues anew,
Wee'll barre all meanes, and ſee what heau'n will doe.

Such

Corporall.

To ranſome Captiues.

Such are the mercileſſe Creditors, that ioyne
Miſerie to want, as they doe bloud to coyne
Deuouring widowes houſes vnder colour
Of long lip-praying, making their plague fuller.
Let Priſons *ſwallow needie Soules no more,*
But rich Truſt-Breakers *that haue made 'em poore:*
On this thy Charitie *may boldly venture,* (*enter;*
Cleere 'hem of True-men, *that* great Theeues *may*
For now there is no roome, nor would it hold,
To put vp Sheepe *and* Goats *both in one* Fold.
If thou deſir'ſt this wrong but to redreſſe,
Ile truſt thy Mercy *for the* Harbourleſſe.

MERCIES

MERCIES FIFT WORKE CORPORALL:

To harbour the Harbourlesse.

THis hospitable Mercy stands in need
Of small incitement, it has beene a Deed
So gloriously requited, that none can
Denie that succour to a Christian;
If he remember how the times of old
Haue beene rewarded, he will neu'r grow cold:

Corporall.

To harbour the Harbourleſſe.

For Truth proclaimes it (then to be beleeu'd)
In Strangers ſhapes Angels haue beene receiu'd:
So Abrahams *Hoſpitalitie was bleſt,*
And the like charitie in Lot *expreſt,*
Which paſt not vnrewarded, for next Morne
From burning Sodome he was ſafely borne.
This were enough (from all) this worke t' extract,
Seeing ſuch Bleſſings purchas'd by the act:
Say we receiue not Angels, we are ſure
To entertaine Chriſt, *which is farre more pure,*
(In his afflicted members) this too we win,
Letting in Charitie, we ſhut out Sin;

And

Mercies fift Worke

To harbour the Harbourleſſe.

And this good more: if cheerefully thou impart
Thy houſe to Chriſt, hee'll come into thy heart:
Then putt'ſt thou on all workes of bleſſed kindes,
Thou'lt run to viſit thoſe whom Sickneſſe *bindes.*

MERCIES SIXTH WORKE CORPORALL:

To visit the Sicke.

THe motiues that should most perswade dull minds
To offices of Mercy *of all kindes,*
Are to consider well how like they looke
To all Gods Workes, the Glasse, the sacred Booke,
Which shewes 'hem cleerely to mans mortall eye
That he might follow 'hem more effectually.

Mercies ſixt Worke

To viſit the Sicke.

Here is a Mercy (*though it ſeeme a paine*)
Which God begins, to draw vs on againe,
The Sicke *to him, the healthfull to the* Sicke,
Both for his glory, to keepe Mercy *quicke.*
We ſay of them which haue a Sickneſſe *on'hem,*
Theſe words, Gods viſitation is vpon 'hem:
Shall not we viſit *whom he* viſits *then?*
What worke can be a glory more to men,
Then reuerently to ſecond (yet moſt free)
Gods viſitation *with our companie?*
To be a viſitant *there where God is chiefe,*
And the firſt viſitor, *can this be griefe?*

Or

Corporall.

To visit the Sicke.

Or Shame? or Danger? Say the last it be,
Thy comfort is, the same God visits thee:
And when thy health's restor'd, more care thou'lt have
Both of the Sicke, and those that want a Graue.

MERCIES SEVENTH WORK CORPORALL:

To burie the Dead.

With this fit care did Abraham *firſt begin,*
And bought a Field *to* burie *his* Dead *in:*
And Ioſeph *was the firſt that honour gaue*
To the dead Corps, *embalm'd it for the* Graue:
Nay God himſelfe *(which ſhould moue moſt of all)*
Gaue Moſes *in a valley* Buriall.

More:

To burie the Dead.

More: marke the glorious promiſe of his Truth,
No Bleſſing beares a fairer ſpring, or youth
In the moſt beautifull Word: marke it agen,
Let it be grauen on the hearts of men;
Where ere thou find'ſt the dead, haue this regard,
Take 'hem, and burie 'hem; and for reward,
Ile giue thee (*in this gift comes all in one*)
The firſt place in my Reſurrection.
Tobit, *amidſt his precepts to his Sonne,*
Gently warnes this, as needfull to be done,
When I' me dead, burie me: *and next of all,*
(*As if he ſcarce had ſpoke of* Buriall)

Mercies ſeuenth Worke

To burie the Dead.

Bids the ſame Care he of his Mother *haue,*
Whom, when She dies, ſeale vp in the ſame Graue.
Thus, when thou haſt perform'd the laſt requeſt
To the Works Corporall, *and* Interr'd, *in reſt,*
With a cleere Conſcience, and vntroubled heart,
Thou maiſt lay claime to the Spirituall part.

Theſe

Theſe made Paralells.

Corporall.		*Spirituall.*
To feede the Hungrie.		To correct the Sinner.
To giue drinke to the Thirſtie.		To inſtruct the Ignorant.
To clothe the Naked.		To counſell the Doubtfull.
To ranſome the Captiues.		To comfort the ſorrowfull.
To harbour the Harbourleſſe.		To beare wrongs patiently
To viſit the Sicke.		To forgiue all men.
To burie the Dead.		To pray for others, euen our Enemies.

MERCIES FIRST WORKE SPIRITVALL:

To correct the Sinner.

TO feede *the* Hungrie, Mercies *first degree*,
May with this first Spirituall *par aleld be:*
For a Stray-Sinners-Soule *that long hath swaru'd*
From Christ (lifes Bread) *may be cald* hunger-staru'd.

Then,

To Correct the Sinner.

Then to Correct, *and turne that Soule to Good,*
Is rightly ſaid to giue Spirituall Food.
So much for the Coherence: and through All
The Corporall Workes *ſo meet* Spirituall.

GOd *rebuk'd* Laban, *'cauſe he did purſue*
Iacob; Chriſt Paul; Paul *rebuk'd* Peter *too*
Boldly and openly: which ſhewes we ought
To reproue Sinne *in any: 'tis ſo taught*
Throughout the word, by Law, *and by the* Lambe,
Who all-obedient, *for the* obedient *came.*
Liſt to the counſell of the Holy Ghoſt,
Where dwels all goodneſſe plentifully moſt,

If

To Correct the Sinner.

If thy weake brother through temptation fall,
Reſtore him, ye that are Spirituall.
So ſayes the Spirit of all comforts beautie,
Which ſhewes this worke is a Spirituall *dutie:*
It is a Mercy *to the* Soules *of men,*
And brings 'hem to the way of life agen.
One dutie ſo depends vpon another,
He that Corrects, *will ſure* Inſtruct *his Brother:*
(Coheres with that before, *for he that* feedes
The hungrie, *will giue* drinke *to him that needes)*
'Tis ſuch a Golden-chaine, ſo linck'd together,
In Soule, *and* Body, *'tis the ſame in either.*

MERCIES

MERCIES SECOND VVORKE SPIRITVALL:

To instruct the Ignorant.

TO giue the Thirstie Drinke, *the second Act*
Of Mercy Corporall, *is this* Mercies *Tract:*
For what is Ignorance *but the fearefull* Thirst
And drought *of* knowledge, *in Gods wrath oft curst,*
Swearing the Erring *and* Idolatrous *Brest*
Should neuer enter into his faire Rest.

In

Spirituall.

To inſtruct the Ignorant.

In warres of Ignorance *they are ſaid to liue,*
And Fire and Thirſt *are the fair'ſt fruits wars giue.*
I giue you Milke *to* drinke (*ſaith* Paul) *not* Meat,
Which ſhewes the faintneſſe of an Ignorant heat.
God cals the Glory *of the* Ignorant, Drought,
And like men famiſh'd their lifes ioyes goe out.
Inſtruction, *like a Riuer, then let in,*
Waters the Soule that lay eu'n parch'd with Sin:
And marke their glorious reward that doo't,
They that to right wayes turn the wandrers foot,
Themſelues like fixed Stars (*who* Erring *neuer*)
Shall in th'eternall kingdome ſhine for euer.

'Twas

Mercies second Worke

To inſtruct the Ignorant.

'Twas the Command Chriſt *his Diſciples gaue,*
Goe teach all Nations *(willing all to ſaue)*
And what makes perfect his Command, Baptize,
That in their Soules *a heauenly* Spring *might riſe.*
Then to inſtruct the Ignorant, *is to giue*
Spirituall Drinke, *by which the Soule may liue.*
When Food *and* Drinke's *giuen, diuine Charitie ſaith*
Counſell the Doubtfull, clothe the bare in Faith.

MERCIES

MERCIES THIRD VVORKE SPIRITVALL:

To counſell the Doubtfull.

TO clothe *the* Naked, *(that third Step in Grace)*
With this Spirituall Worke *may ranke in place:*
There's Nakedneſſe *in* Soule, *which is in Man*
The greateſt want, when Chriſt *is not put on;*
His Sufferings, his Righteouſneſſe, his Merits,
Which are the veſtments *that adorne meeke Spirits.*

Thoſe

Mercies third Worke

To counſell the Doubtfull.

Thoſe Soules *are* deckt *with* Graces, *and ſhine moſt,*
Set with the Counſels *of the* Holy Ghoſt.
Then to be Doubtfull, *and of hard beliefe,*
Is miſerable Nakedneſſe: *a griefe*
Which moſt needs Counſell, *and beſt power of Man,*
Since it firſt prou'd the Iewes Reiection.
Faith *is that* Wedding Robe; *in which not dreſt,*
We are diſgrac'd, and turn'd out from the Feaſt:
Which ſtill confirmes th'vnſeemelineſſe of Doubt:
Faith's *call'd a* Breſt-plate: *if we walke without,*
We are not only bare, *but want Defence,*
And euery Euill *knowes our* Indigence.

Euery

Spirituall.

To counſell the Doubtfull.

Euery temptation wounds, with the leaſt touch,
The force, though weake, the Doubter *helps it much,*
And ſticks-in his owne Arrow; his fleſh cleaues
Wide ope to Ills, whoſe heart no Faith *receiues:*
He that to this Soules Succour *lends a hand,*
Helpes to remoue this houſe, built vpon Sand,
And ſets it on a Rocke, *(his* Sauiours *Truſt)*
To the next Worke of Comfort *he'ell be inſt.*

MERCIES FOVRTH VVORKE SPIRITVALL:

To comfort the Sorrowfull.

TO Ranſome Captiues, *the fourth* Mercy *plac'd*
In the firſt Ranke, *may with this Work be grac'd.*
There are Spirituall Captiues, *when within*
The Soule *lies geyu'd with* Fetters made of Sin,
Chain'd to deſpaire, and Guilt of ill demerit,
To Comfort, *is to* Ranſome *ſuch a Spirit:*

Or

To comfort the Sorrowfull.

Or at the leaſt, to ſet the minde in frame
With the ſweet thought of their Redeemers *name:*
That ſacred Ranſome *for all* penitent *men,*
Loaden with Sorrow, *for their load of* Sin.
To this moſt beautious Mercy (*ſaith Saint* Paul)
Gods ſpeciall Attribute, *may moue vs all.*
The God of comfort, *being Gods glorious name,*
Whence we receiuing ours, *muſt giue the ſame*
To the afflicted Conſcience, *eaſe her load*
With what our ſelues are comforted of God.
Chriſt *in ſweet words makes knowne himſelfe to be*
The Lord of Comfort, *ſaying,* Come to me

Mercies fourth Worke

To comfort the Sorrowfull.

You heauy loaden: *what can more be nam'd?*
The Holy Ghoſt, *hee's generally proclaim'd*
A Comforter: *his ſpeciall worke on Earth,*
Is to raiſe Ioy *vpon our ſecond Birth.*
Well with a Chriſtian *may this Worke agree,*
So Starre-like fixt in the whole Trinitie,
To light and guide Compaſſion *in Mankinde,*
That the next Worke it may the eaſier finde.
He that lends pittie *to* griefes mournfull ſong,
Patience *will bleſſe his Soule to* beare a wrong.

MERCIES

MERCIES FIFT WORKE SPIRITVALL:

To beare Wrongs patiently.

TO giue to thoſe a harbour *that haue none,*
Was a Worke Corporal *in the fift place ſhown;*
As Patience *now in this* Spirituall *forme,*
Which has a welcome for wrongs *ſharpeſt ſtorme;*
And to giue Iniuries *houſe-roome, is no more*
Then to lodge Enemies, *diſtreſſd and poore;*

Mercies fift Worke

To beare Wrongs patiently.

Which makes our Acts the nobler in their course,
And puts our Euils to the weaker force:
" *As wrath consumes it selfe, oppos'd by none,*
" *So* Iniuries *endur'd, their stings are gone.*
That God, which (last) of Comfort *held the name,*
Is (here) the God of Patience; *both the same:*
By his long-suffring, Penitence *workes our peace,*
And by our Patience *we our Soules possesse:*
Our Patience *having a possession then,*
Who should lodge *there, but* Iniuries *of men?*
That place to Euils *properly belongs,*
" *The* house *of* Patience, *is the* Inne *of* wrongs.

The

Spirituall.

To beare Wrongs patiently.

The holy Prophets *are before vs plac'd,*
As precedents of Patience; *but moſt grac'd*
By Chriſt, *and his* Endurings: *witneſſe* Scornes,
Spight, Blaſphemies, Reproches, Buffets, Thorns,
Laſt his moſt pretious Suffring, *that excels,*
And has rais'd Patience *'boue all* Vertues *elſe*;
And for the Thornie-Crowne, *prickt it with* Stars
Shining through Corporall *or* Spirituall Wars.
Who would not beare wrongs, *ſince i'th' end they proue*
All Iewels, *ſet about their* Crowne *aboue?*
Without the next, impoſſible he ſhould liue;
He that beares wrongs, *will graciouſly* forgiue.

MERCIES SIXT WORKE SPIRITVALL:

To Forgiue all men.

THe Visitation of the sicke, *the sixt*
Of Corporall Workes, *is with this* Mercy *fixt*:
For on the Bed of Sickneſſe, *harſheſt men*
Will both forgiue, *and aske* forgiueneſſe *then*:
That time, the moſt reuengefull Spleene will melt,
In teares, and not in bloud, his Reuenge felt.

The

To Forgiue all men.

The motiue then to draw this good Worke on vs,
Is to thinke ſtill that Sickneſſe *were vpon vs:*
And as the Worldling *when hee's ſure to die,*
Will then giue all, no man more liberally;
For reaſon of his Bountie this we giue him,
Becauſe he can nor keepe, nor carry with him:
So he that's moſt reuengefull, moſt malitious,
Will ſhew himſelfe in that kinde then leaſt vitious:
When Viſitation, *like a* froſtie Night,
Bindes vp the Riuers *of his* Bloud *and* Spight,
If he be good, and a right Chriſtian,
He will forgiue *(as Charitie ties man)*

If

Mercies ſixt Worke

To Forgiue all men.

If he be neu'r ſo vilde, hee'll forgiue *then,*
In that he has no power to iniure men.
Howeuer, by this bleſt example liue,
Becauſe our Chriſt forgaue, *let vs* forgiue:
For his ſake honour it; and in this reſpect,
It being the ſpeciall marke of Gods Elect:
The next will ſweetly fall into thy way,
For he that pardons, *will be apt to* pray:

MERCIES SEVENTH WORK SPIRITVALL:

To pray for others, euen our enemies

THe burying of the dead, *not disagrees*
With this Worke, Praying for our Enemies:
For as Obliuion's *said to be a* Graue,
And Ills (forgotten) *their true* buriall *haue*;
So when we pray for foes, *we there compriſe*
The funerall *of all our* Iniuries,

Neuer

Mercies ſeuenth Worke

To pray for others, euen our enemies

Neuer in life to be remembred more,
But like things buried, ſeal'd, and couer'd ore:
This praying-loue, *which makes vp Charitie beſt,*
And both, faire Mercy *in this Tract expreſt,*
Is like a Toombe-ſtone *here vpon* Deaths Inne,
And couers the great multitude of Sin.
Bleſſed Saint Steuen *thus with loud voice cride,*
And buried *his* foes wrongs *before he dide,*
Lord, lay not to their charge this ſin *(though deep)*
And when he had thus ſpoke, is ſaid to ſleepe,
To ſhew the meekneſſe *of his death, and that*
Wrongs *were no ſooner* pardon'd, *but* forgot.

It

Spirituall.

To pray for others, euen our enemies

It is a Mercy *that* Christ *lights vs to,*
Forgiue them, for they know not what they doe:
Your enemies loue, do well to thē that ſpight you,
Bleſſe thē that curſe, & pray for thē that ſmite you
Mongſt Mercies *works this ſhines the ſpeciall Iem,*
Both to bring wrongs *to th' Graue, and pray for them:*
As Chriſtian Charitie vſes this remorſe,
Prayers *are oft ſaid ouer an ill mans coarſe*
(To the worlds iudgement) which this worke implies,
We ought to pray *eu'n for our* Enemies.
Who loues theſe Works *(both wayes in number ſeuen)*
Will ſhine 'mongſt men, and be a Starre *in heauen.*

FINIS.